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VI. OLD TESTAMENT THEOLOGY.

1. Gather and systematize the passages indicating Hosea's idea of God.
2. Also those passages which indicate the proper and the actual relations between God and man.
3. What ideal of the Kingdom of God is expressed? Positively, by describing what the kingdom ought to be; negatively, by describing the failure of the Northern Kingdom; prophetically, by describing what the Kingdom of God will be.
4. What is taught respecting the future of God's people? In the immediate future? In the remote future? Also, what is the relation between the immediate future and the remote future?
5. What is the relation of the contents of the book to (a) the development of the theocracy? (b) to the sacred canon?

AMERICAN EXPLORERS IN BIBLE-LANDS.

BY PROF. E. C. MITCHELL, D. D.,

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These are inspiring days for the biblical interpreter. The science of New Testament criticism, at last placed upon a solid basis of accurate scholarship and illuminated by valuable manuscript discoveries; the principles of interpretation emancipated both from slavish literalism and dogmatic spiritualism, and clarified by common sense; the hitherto sealed book of the Holy Land, now opened and copied and photographed and brought to our doors; the "treasures in Egypt" now being brought forth from their "store-houses," and even the Pharaohs rising from their tombs to give us testimony; and, to crown all, the key placed in our hands for the decipherment of the secrets of antiquity, preserved for us on "tables of stone" in Egypt, Assyria and Babylonia; these are the conditions under which the Christian scholar of to-day enters upon the study of the Bible. Surely we have reached the dawn of the golden age of divine revelation!

The outlook is so vast, the land yet to be possessed so rich and limitless, that there can be no room for jealousies, only for a friendly rivalry in doing the utmost to help each the other, of whatever name or nation, to secure the common treasure for the common brotherhood of scholars. It is not a question whether the delver in this mine of sacred wealth is a German, a Frenchman, an Englishman or an American. The question is, What things, new and old, can he contribute to the common stock of biblical learning? For this reason, it would not have been my choice to have limited the present inquiry to such explorers in Bible-lands as happen to be Americans by birth or adoption. Having, however, had the topic assigned me in this shape, it may have a certain advantage in stimulating among us the ambition to do our whole duty in the great work of exploration.

Possibly there was wisdom and blessing in the providential hindrances which made separate exploration societies in America a failure. The world of Christian scholarship is substantially one. Its aim, its subjects of study, its sources of information, its fields of research are common property, to be used for a common end. To divide, is to weaken it. Hope and strength lie in concentration. Territorial lines are constantly fading and the world is growing smaller by

rapid intercourse. What better center for a great international Christian enterprise could there be than London? What better agencies than the "Palestine Exploration Fund" and the "Egypt Exploration Fund"? What better media for interchange of thought and diffusion of newly discovered information than their respective publications? For collection of money, division of labor is helpful, as the recent experience of the "Egyptian Fund" in this country has signally shown; but for all the other purposes of these organizations, there is a great advantage in the communion of kindred minds of all nations, and their co-operation through a common channel.

In attempting to complete our notices, begun in the March number of this magazine, of what Americans have done in the exploration of Bible-lands, we shall not include the work of our distinguished fellow citizens by adoption, Messrs. Schliemann, of Greece, and Cesnola, of Cyprus; because their fields, though properly among Bible-lands, have yielded fruit more properly classical and archæological than scriptural. We have no more than a very modest account to give of personal work by Americans in Egypt or Assyria. The most that we can say is that some Americans have done what they could to send material aid to those who are in the field, and that others by their scholarly investigations and critical studies have contributed to make effective the results of explorations.

One organized attempt has been made to enter the Babylonian field. In the summer of 1884, a small company of biblical scholars, members of the American Oriental Society, held a consultation together on the subject of an expedition to Babylonia, the result of which was an organized plan to send one as soon as means could be obtained. Not long after, a noble-hearted lady, Miss Catherine L. Wolfe, of New York,—the recent close of whose beneficent life has just been announced,—volunteered to defray the whole expense of the expedition. At the same time the services of the Rev. Wm. Hayes Ward, D. D., LL. D., of the *Independent*, were secured as a leader. Dr. Ward sailed for Europe September 6, 1884, and took the overland route to Constantinople, going thence by steamer to Mersin on the Cilician coast, and then by private conveyance to Aintab. His party for exploration consisted of Dr. J. R. S. Sterrett, of Athens, and Mr. J. H. Haynes, of Robert College, Constantinople, who acted as photographer and took charge of the caravan, with five Arab attendants.

The report of the expedition was published by Dr. Ward in the columns of the *Independent*, May 20, 1886, as well as in the "papers of the Archæological Institute of America," under whose auspices the work was finally conducted. The report is intensely interesting as a journal of personal adventures, and contains some matter of considerable value to science, though the brevity of his stay and the hurried nature of the trip rendered original discovery well nigh impossible. There is, however, one suggestion of his which may open the way for a discovery of great importance. This is no less than the possible site of the *Accad* of Gen. x. 10, one of the four oldest cities of Babylonia. This he identifies with a mound called *Anbar*, supposed to be the Anbar of Arabic historians, the *Per-sabora* of classical geographers, and the *Agade*, or *Sippara*, of Anunit.

At the time of its discovery, Dr. Ward and his party were on their homeward route. They had turned aside to examine the mound of *Sufeira*, which had formerly been supposed to be the site of *Sippara* of *Shamash* until this claim had been given up in favor of *Abu-Habba*. This proved to be an inconspicuous mound of no importance; but another mound was mentioned to them, much larger than

Sufeira, several miles off. To this Dr. Ward and his guide repaired, and he was surprised to find a very extensive and elevated mound not laid down on modern maps. It is called Anbar by the natives, and compares very well with the sites of the largest cities of Babylonia, Babylon itself excepted. It is divided in its center by a depression, which may represent an old canal, and which may have separated the old from the new city, and thus, Dr. Ward thinks, may have arisen the dual form of the name Sepharvaim. It stands upon the Euphrates, which agrees with inscriptions which call the Euphrates the river of Sippara.

If future excavations should prove this identification to be correctly made, the discovery will take rank among the most important, and will do great credit to the Wolfe expedition. The special object of Dr. Ward's journey was to open the way for further explorations in the future. It must be confessed that the immediate results in this direction were not abundant. That the field for work is yet very extensive, no one can doubt. Nor can the importance of the discoveries yet to be made be greatly overestimated. Undoubtedly a vast store-house of archæological treasures lies buried in the mounds of Mesopotamia, and the unexplored regions of Babylonia are especially rich in objects of the greatest antiquity. Unfortunately, however, the difficulties in the way of thorough work in excavation seem to increase rather than diminish as their importance becomes known. The Turkish government, which holds the key to this treasure-house, is not only incapable, even if it were disposed, to do the work; but it is yearly growing more determined to prevent anyone else from doing it. Dr. Ward could get permission to enter the country only upon express condition that no excavations should be attempted. It is the present policy of Turkey to forbid absolutely all excavations of antiquities, whether by natives or foreigners.¹

In spite of the policy and the restrictions of the Turkish government, however, Dr. Ward succeeded in obtaining by purchase a large number of valuable objects embracing several complete barrel-cylinders, or parts of them, belonging to Nebuchadnezzar, Nabonidus, and other kings, and perhaps a hundred complete "contract" and other tablets, a few of a period perhaps fifteen hundred years before Christ, but mostly of a period ranging from Nebuchadnezzar to Antiochus Epiphanes. The "contract tablets," so-called, which formed the larger part of the collection, are those to which we must look for the recovery of the private life of the people. Some of those which Dr. Ward has secured are among the most interesting yet discovered. They are now deposited in the Metropolitan Museum of Art in New York city. None of them have yet been published; but when they have been properly studied and brought out, it will be seen that, on this account if for no other reason, the Wolfe expedition has well earned the gratitude of biblical scholars. There were also many smaller finds of curious interest, such as small engraved and inscribed objects in gold, chalcedony, lapis-lazuli, and clay, burnt and unburnt. A very important service was also performed by the expedition in photographing the mounds, ruins, excavations, and other scenes which they visited, so that a more definite idea can be obtained of the work and the localities, and by it the facility of illustrating the subject is greatly increased.

Besides this organized effort, there had been performed,—as in the field of Palestine,—some good work in previous years by American missionaries. Dr.

¹ The three preceding paragraphs formed part of an editorial, by the writer of this article, in the *Journal of Education* for July 22, 1886.

Selah Merrill has given, in the *Bibliotheca Sacra* for April, 1875, an interesting account of relics from Assyria sent to this country by missionaries, among which are slabs enough to cover a wall 275 feet long and eight feet high, which are now deposited chiefly in the libraries of New England colleges. In the bibliographical list which follows¹ this paper will be found the names of several who have contributed to the literature of this subject through their own personal explorations.

But it is not to the explorer alone that we are indebted for the contributions to sacred learning which now come, in such rich profusion, from the fields of Babylonia and Assyria. Long before any light dawned upon us from those ancient sources, we were actually in possession of a large part of the material which now proves so luminous. Long before the jealous Turk suspected the value of his buried treasure, the intuitions of science had anticipated the present revelation, and transferred to Christian keeping the precious caskets in which it was concealed. Here, however, it waited for a Grotefend, a Rawlinson, and a Jules Oppert, to find and perfect the key to its decipherment, and now it is to the patient toil of linguistic scholarship more than to the original work of exploration that we owe our present advances in Assyriological science. In this department of the work American scholars are coming to occupy a very respectable position. Already courses of instruction, under competent teachers, have been established in Harvard, Yale, Pennsylvania, Johns Hopkins, and Madison Universities; in the Union, Newton, and Louisville, and other theological seminaries; as well as in the various summer schools of the American Institute of Hebrew. One American scholar, Prof. D. G. Lyon, of Harvard College, has published, at Leipzig, an edition of the cuneiform inscriptions of Sargon, King of Assyria, after the originals, with a transliteration, translation, glossary and explanations. It contains six inscriptions in autograph, one of which had not been published before, and all of which are improved in accuracy. Dr. Lyon has also published an Assyrian Manual for the use of beginners, which has already gone into use as the text-book in this department. There has also appeared at Leipsic, from the pen of a young American scholar, Mr. Samuel A. Smith, an edition of the Asurbanipal inscriptions, with a translation, commentary and complete glossary.

Egypt, as a field of biblical research, has been much longer before the Christian public than either Assyria or Babylonia, although the most important discoveries there have been comparatively recent. A fair proportion of American travelers have followed the steps of Edward Robinson in taking the pyramids and the desert on their way to Palestine; and some American scholars have kept up their studies of Egyptian archæology as a part of Old Testament interpretation. One honored name stands prominently forth in this connection. The lamented Dr. Joseph P. Thomson commenced, a quarter of a century ago, a series of notes in the pages of the *Bibliotheca Sacra* on "Egyptology, Oriental Archæology and Travel," and kept them up, with scarce any interruption, till the close of his life in 1879. They were and still continue to be of great interest and value as contributions to the literature of the subject. They have done much to stimulate American scholars to investigation in this department.

It would be impossible here even to allude to all which American travelers have published about Egypt. The bibliographical list, hereafter to be published, will furnish some glimpse of it. A few recent works, however, seem to require special mention. The Christian public is greatly indebted to the Rev. Dr. H. C.

¹ In the June number of THE OLD TESTAMENT STUDENT.

Trumbull, of the *Sunday School Times*, for an exceedingly thorough and exhaustive discussion of the true site of Kadesh Barnea, and incidentally of the route of the exodus, which was the fruit of a recent visit of his to Egypt and the desert. We also have, in Prof. H. S. Osborn's "Ancient Egypt in the light of Modern Discovery," a very useful and trustworthy compendium of recent facts in connection with Egyptian exploration.

By far the most important contributions of Americans, however, to the science of Egyptology, have been in the shape of material aid to the "Egypt Exploration Fund." An American clergyman, the Rev. Wm. C. Winslow, LL. D., of Boston, a Vice-President of that society, has done great service to his countrymen by his indefatigable and successful efforts to awaken interest in this important work. Through his correspondence and personal influence a very large number of eminent scholars and distinguished men have had their attention called to this society, and have enrolled their names as members. In this way, during the year 1886, a contribution to the amount of about \$4,000 was sent over to swell the fund and stimulate exploration. At a public meeting held in London last summer, Miss Amelia B. Edwards, the accomplished Secretary of the Fund, paid a very high encomium to Dr. Winslow, saying that, "with the one single exception of the late Sir Erasmus Wilson, Dr. Winslow had done more than anyone, not merely for the work of this society, but for the cause of biblical research and the spread of biblical knowledge, in connection with Egyptology, throughout the civilized world."

Why is not this method of co-operation as feasible, economical and effective, as any which could be adopted, not only for Egypt, but for Palestine and for all exploration in Bible-lands? And why may not the Christian laymen of America, whose intelligence and liberality in all good undertakings are unsurpassed anywhere in Christendom, be enabled so to appreciate the vital importance of this work as to place it on a substantial basis among the foremost of Christian enterprises?

THE SUNDAY-SCHOOL LESSONS.

BY PROF. WILLIS J. BEECHER, D. D.,

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MAY 15. THE CALL OF MOSES. Exod. III. 1-12.

This lesson is interesting as an instance of a theophanic "appearing" of Jehovah to a man. In verse 2, the person who appears is called "the angel of Jehovah;" he is said to be Jehovah, in verses 4, 7, etc., and is called "God," in verse 4, and "the God," in the close of verse 6. From the analogy of other instances of the same sort, I suppose that we are to understand the author of Exodus as affirming that Jehovah, in the person of "the angel," assumed a human character, for the purpose of making this revelation to Moses. This theophany is like that of Mount Sinai, and unlike most of those in which Abraham participated, in that it was accompanied by a visible miraculous symbol, the burning bush; perhaps it was also like the Sinaitic theophany in that the human character assumed by God consisted entirely in the audible words, without the presence of any visible human form.